A LEARNED, ELEGANT, AND RELIGIOVS SPEECH,

DELIVERED VNTO HIS Most excellent MAIESTIE, at His late being at COVENTRY.

By *Philêmon Holland*, Dr of *Phyſicke*, the Right Honorable *Recorder* his Deputie for the time.

When as, his royall *Maieſtie* was graciouſly pleaſed to grant and command the erecting *of a* MILITARY GARDEN *therein*: And ſithens, to enlarge the aforeſaid Cities CHARTER.

Together with a Sermon, Preached in the Audience, and publiſhed at the requeſt of the worthie *Companie of Practizers in the Military Garden*, of the ſaid well governed Citie of *COVENTRIE*.

Serving as a warning, againſt the Enemies ſudden Invaſions; As alſo exciting to readines againſt all ſecret Aſſaults.

By *Samuel Bugs*, B. of D. ſometime fellow of *Sidney-Suſſex* Colledge in *Cambridge*.

Publiſhed with Authoritie.

LONDON
Printed by *John Dawſon* for IOHN BELLAMIE, and are to be ſold at his ſhop at the two Grey-hounds in Corne-hill, neere the *Royall Exchange*. 1622.

BIBLIOTHECA·BODLEIANA

A SPEECH DELIVERED VNTO HIS MAIESTIE,

At his being at *Coventrie*, in his Returne from SCOTLAND.
VII^br. A°. M.DC.XIIIX.
by Dr *Holland.*

Ouchsafe, most High and mightie KING, to receiue from me your humble Oratour, the exceeding joy, which your loyall and loving Subiects, the Major, Aldermen, and Commons, of this your Citie of *Coventrie*, doe now conceiue, for your safe returne out of your Noble vnited Realme of

Scotland. Right glad were we all before, when in the fulneſſe of time, your Highneſſe from thence came to poſſeſſe the *Imperiall* CROVVNE of this Kingdome, deſcended vpon You. For why? *Sol occubuit, nox nulla ſequuta eſt.* Nay, wee beheld even then, the bleſſed *Beames* of a new *Sun-riſing.* The full brightneſſe and ſtrength whereof, ſeeing we haue enjoyed ever ſince, far greater is our preſent gladneſs, by how much more knowne *Iewells* are of higher price, and bleſſings once had are ſooner miſſed.

In theſe few yeeres (and many may there be) of your happie Reigne over vs, wee haue found a concurrence of ſo many fælicities, proportioned to your incomparable Wiſedome, Iuſtice, Mercy, and other Princely Vertues, ſeaſoned all with true Religion, as in no Age, by any Record, the like. To rehearſe them all would breed diſtaſtfull *ſatietie*; to bury them in ſilence were meere *impietie.* To avoyd the one, and the other, *Summa ſequar faſtigia rerum. Placet enim illud,* μῦθος δ' μάκρος μακρῶν περὶ.

Wee haue ſeene *Peace* in *Church*, and *Commonwealth* fully eſtabliſhed: *holeſome Lawes*, reſpective to the Times, judiciouſly enacted; the ſame with mercie, equitie, and moderation, (all ſeated in your Princely breaſt) duly executed. The *auncient Catholike Faith*, according to your juſt Title, conſtantly defended: The *holy Scriptures*, with profound judgement newly tranſlated: A worke of high conſequence in matter of Religion, and beſeeming a noble Prince: Your owne powerfull

Pen

Pen in thoſe rare and admirable *Compoſitions*, directly bent againſt that vſurping and bloudy *See of Rome*, plotting the *Aſſaßinats* of *Chriſtian Princes*, and teaching ſo to doe: Which Workes, like to ſo many battering *Pieces*, haue ſhaken the foundations of that *Italian-Babylon* ſo, as the very *Sultan* there, ſeeing the defection of ſome, and the wavering of others, muſt needs ſay in his Heart, as *Hector* himſelfe did a little before the downefall of *Troy*, ἔσεται ἦμαρ ὅτ' ἂν ποτ' ὀλώλῃ. And who knoweth, whether the *Divine prouidence* hath not appoynted, that in theſe our dayes Ῥώμη ῥώμη ἔσεται: even that *Rome*, proudly ſtyled ſometimes *VRBS ÆTERNA*.

We haue ſeene the *Realme* of *Ireland*, without ſword drawne, reduced to *Ciuilitie*; and *Iuſtice* ſetled in all parts thereof; which in 440. yeeres and more, with the effuſion of ſo much *Engliſh-bloud*, and expence of ſo many *millions of pounds*, could never be performed. Now, (to the immortall fame of King IAMES be it ſpoken) the ſtrings of the Iriſh-Harpe be all in tune, and make good harmony: Now, and not before, that wild and *Irefull Iriſhry* is ſubdued indeed, and gouerned as Subiects, by ordinary Lawes, vnder one *Soueraigne*, a mightie *Monarch*: the onely eſſentiall note of a finall *Conqueſt*.

We haue ſeene the inſolent outrages repreſſed of thoſe rude and vnruly *Borderers* of the middle Shires of *great Britain*: where now in ſtead of *deadly-fude*, and *mortall enmitie*, is entertained *mutuall amitie*, in lieu of *Hoſtilitie*, *Hoſpitalitie*. A thing not

knowne before vnder any *Princes* your *Progenitours*.

Laſtly, ſuch a heavenly gift hath God beſtowed vpon your MAIESTIE, as among other Kings is rare, if not proper to your ſelfe: not onely to maintaine *Peace* within your owne *Dominions* at home, but alſo to be a *bleſſed Peace-maker* betwixt *forraine Princes*, and *States* abroad. How happie then are we? vnto whom the King of Kings hath ſent ſuch a King, as both knoweth and practiſeth *Et regere Imperio populos: paciq; imponere morem*, the very perfections impoſed vpon a *Roman*, that is, a compleat *Prince* and *Ruler*.

Seeing then, that from this beautifull *Sun*, wee of this Citie haue not receiued the leaſt Comfort, as being ſcituate neere the *Heart* and *Centre* of the *Land*: wee joyed hearing onely of your MAIESTIES purpoſe to make it in your way, returning out of that noble and auncient *Realme* of yours. And taking notice of your *Vigorous* abilitie of *Body*, and *cheerefull Countenance*; ever ſince your firſt ſetting foot againe vpon *Engliſh ground*, we rejoyced much more. And now, that our eyes behold your *gratious Selfe* in ſo good health, and *Princely Port*, within our Territorie, *Id verò ſeriò Triumphamus*.

And even alreadie wee conceiue hope of ſome good toward this *auncient* and *poore Citie*. *Auncient*, from the time of * *Arviragus* the *Britiſh King*; *Poore*, for want of Traffique: in that Nature hath denied it the benefit of the *Sea*, the chiefe maintenance of great Townes and Cities. For, albeit in

* He liued in the Emperour *Domitians* time.

in former times, through the industrie of the Inhabitants it flouriſhed, and was accompted the onely *Mart* Towne in theſe parts: yea, and named CAMERA PRINCIPIS, (whoſe Highneſſe we gladly acknowledge to be *Lord* thereof) yet by ſublunary changes, and fatall revolutions, it hath ſenſibly fallne to decay: Notwithſtanding, the bountifull favours of worthie Perſons, ſupporters thereof, never to be forgotten. For, from the time of * LEOFRIKE and * RANVLPH, Noble Earles of *Leiceſter*, and *Cheſter*, the firſt founders of her *Franchiſes*; King HENRY the *firſt* and *ſecond* confirmed and augmented the ſame: *Queene Iſabell*, ſole *Inheritrice* of *Fraunce*; The puiſſant King EDVVARD the *third*; The victorious *Prince of Wales*, EDVVARD, ſurnamed the BLACKE PRINCE, Ioyntly together, advanced it from a *Borough* to a *Citie*: permitting the *Burgers* to elect a Major and two Bailiffs. Finally, that mild and devout Prince, King HENRY the *ſixt*, (of bleſſed memory) enlarged the *Privileges*, and laid vnto the former *Territorie*, certeine *Villages*, graunting it to be an entire *Countie Corporate* by it ſelfe, diſtinct from the *Countie* of *Warwick*: and ordeining two *Sheriffs* in lieu of *Bayliffs*. Which government, through the favour of *Princes* ſucceſſiuely following, hath beene ever ſince continued: and by Gods aſſiſtance ſo managed, as that it never was noted to harbour *Rebellion*, or *Conſpiracie*: nor at this day within *Citie* or *Countie* is there knowne ſo much as one *Recuſant Papiſt*, or *Schiſmaticall Seperatiſt*. And

* He liued in K. *Edw.* the *Confeſſours* time.
* He liued after K. *Will:* the Conquerour.

NB.

And now, in token of our loyall obedience to your Sacred MAIESTIE, wee yeeld vp to your Regall Power this ſaid ſubordinate Authoritie, acknowledging hereby that all our Alleageance, we owe to *Your Highneſſe* onely: and what regiment ſoever we haue we hold it διὰ σὲ κ' οὐκ ἄλλον ἕρολῶν: neither are our liues ſo deare vnto vs, but that moſt willing wee will be, to beſtow the ſame in *Your Maieſties* ſervice.

Be pleaſed then, *gracious Lord*, to ſtand favourable to the declining ſtate of this Citie: And as your Noble *Progenitours* haue beene good to the ſame, and *Your Selfe* in mercifull Clemencie reſpected it hitherto; So, let the *Sun-ſhine* of your *Princely Grace* be vpon it ſtill. And ſo I conclude, humbly craving of *Your Maieſtie*, firſt, for my ſelfe, your meaneſt Subiect, *Pardon* for my rude Speech, and imperfections: Then for the Major, Aldermen, and whole bodie of this your Citie, ſuch acceptance of their ſimple, yet heartie Entertainment, as they may eftſoones, and often haue the fruition of *Your preſence*, and evermore reſound this *Ditie*;

Lucem redde tuis, Rex bone, civibus,
Inſtar veris enim, Vultus vbi tuus
Affulſit populo, gratior it dies,
Et Soles meliùs nitent.

FINIS.

MILES MEDITERRANEVS.

The Mid-land Souldier.

A

SERMON PREACHED IN THE AVDIENCE (AND PVBliſhed at the requeſt) of the Worthie Company of Practizers in the MILITARY GARDEN *in the* well governed CITIE of COVENTRY.

By SAMVEL BVGGS, Bachelour of Divinitie, *ſometime fellow of* Sidney-Suſſex *Colledge in* CAMBRIDGE.

SOCRATES:

Quàm moleſtum eſt neſcire homines, quando prodire debeant galeati?

Whereunto is added a late learned and religious *Speech, delivered vnto his* MAIESTIE, *in* behalfe of the aforeſaid CITIE, *by* Dr *Holland.*

Publiſhed with Authoritie.

LONDON

Printed by *Iohn Dawſon* for IOHN BELLAMIE, and are to be ſold at his ſhop at the two Greyhounds in Corne-hill, neere the *Royall Exchange.* 1622.

BIBLIOTHECA BODLEIANA

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TO

THE RIGHT HONOVRABLE VVILLIAM Lord COMPTON, Earle of Northampton, Lord Preſident *and Lord Lieutenant of the Principalitie of* Wales and the Marches thereof, and Lord Lieutenant for his Maieſty of *Warwick*-Shire; as alſo of *the Citie and Countie of* COVENTRIE.

And to the Honorable Sir THOMAS LEIGH, Knight and Baronet, Lieutenant deputie of the ſaid *Counties.* S. B. *wiſheth all happineſſe of this life, and of the life to come.*

RIght Honourable and Right Worthie, although I may ſeeme to the world, a right ſonne of Levi, *in taking too much vpon mee, by intruding my ſelfe into Souldiers affayres, or taking vpon me to giue the leaſt directions in their owne element, yet herein I hope I ſhall find* Sanctuary *againſt* Cenſure, *that I imitate a Son of the Prophets,* Azariah *the ſonne of* Obed, *who encouraged the valiant* Aſa, *and gaue him ſome directions how to fight the Lords Battailes. Beſide, ſuch is that good affection and eſteeme which I haue to theſe proceedings, that I was both deſired and deſirous to caſt in ſome* Mite *into the treaſury, which finding ſuch candide acceptation of my Countrey-men, they deſired to haue it made more publick than euer I intended.*

Num. 16. 7.

2 Chro. 15. 7.

Now considering what little shelter and slender entertainment such Labours find in the world, this poore Treatise like Noahs *Doue desires your gracious acceptation, to put forth your hands & take it into the Arke of your Protection; the Author craving withall for pardon in this bold attempt, to soare so high as such great personages and so worthy Patronages; but as this Sermon is wholly concerning Souldiers, so in handling this subiect I haue learned one peece of a Souldier, namely,* Boldnes, *which directs and dedicates it vnto your Honour, and your Worthinesse, partly in regard of your noble dispositions, to whom the profession of Armes and Arts haue bin alwayes gratefull; partly in regard, that if there be any thing herein worth reading or obseruation, it belongeth* iure humano *but vnto you our noble Lord Lieutenant, and your Honours most worthie Deputy to the same honorable seruice of the Kingdome. If now it shall find acceptance, and that so fresh a Souldier may serue vnder such worthie Colours, it shall neuer feare any colours. Now the Lord Iesus Christ, the great Captaine of his militant Church, strengthen your hearts and hands to set forward the Armies of God, and manfully to fight vnder the Standard of your great Lord and Commander, that you may hereafter receiue that celestiall Crowne, euen glory and immortalitie, amongst the triumphant Souldiers in Heaven, that haue ouercome through the bloud of the Lambe.*

Coventry Octo-
ber 26. 1621.

Your Honours
in all Christian duties

Samvel Bvggs.

TO

THE WORSHIPFVLL

Mr *WILLIAM SEWALL*, Captaine, to Lieutenant *Paſton*, and all the *Worthie Company of Souldiers* of the *Military Garden* in COVENTRIE.

VVorthie Gentlemen, and beloued Countrey-men, as your heroick intendments, need not any Apologie to warrant them in the eſtimation of the world, no more (I hope) ſhall this ſmall labour of mine deſire any other Mediatour to intercede for it, then this, that it is a free-will-offering of a well-willer to your Company. You haue entred now one of the two Profeſſions which are the onely life and luſtre of true *Gentrie*. If others ſhall diſtaſte your actions (as being idle and cowardly themſelues) weigh their words no more then the duſt of your feete; for what Gentleman-Souldier will ſet his wit and worth againſt a Clowne, or a Coward? Proceed, you worthy Citizens, to grace your Citie; Proceed, worthy Subiects, to ſtrengthen the Kingdome; Proceed, worthy Captaine, lead on your Souldiers brauely; Proceed braue

Souldiers, to follow your Captaine roundly; Tread all oppoſitions and encumbrances vnder your feete, and ſpurne with the heeles of Contempt, the baſe and fæculent Vulgar, whoſe muddie braines and dull ſpirits, neither can conceiue nor dare attempt ſo high deſignes. For my part I conceiue ſo well of it, that if other men were no wiſer then my ſelfe, they would wiſh, that *your light might ſo ſhine before men*, that all the Cities of this Kingdome (though they ſhew not the *ſame forwardneſſe*) might be tyed to the *ſame readineſſe*. When I preached this Sermon vnto you, there were (and alas yet are) in other places *Warres, and amongſt vs rumours of Warres*; which circumſtances doe adde to the commendation of your *forwardneſſe*, a ſingular euidence of *diſcretion* to be readie againſt *an euill day*. *Quo pede cæpiſtis*, &c. as you haue begun, ſo goe on without fainting: fight you with the ſword for Conqueſt ouer your *bodily enemies*, whileſt we fight with the *Sword* of the *Spirit* againſt *ghoſtly aduerſaries*. And the Lord of Hoſtes make vs all Conquerours, that after *Warre* wee may haue *Peace*, euen the *peace of God* which paſſeth all vnderſtanding, Amen.

Yours in all Chriſtian ſervice

SAMVEL BVGGS.

The Publiſher hereof, the Authors friend, to the Reader.

CHriſtian Reader, *This Sermon heretofore Preached vnto a iudicious Chriſtian Auditory, had beene publiſhed yer this, had it not found ſome oppoſition by* Inferiour Approbation: *And I profeſſe I know not why oppoſed, vnleſſe it were for the very Title and Subiect-ſake,* A Souldier: *ſo vnwilling are ſome of vs in this ſecure time of our Peace, to heare ſo much as the very name of Warre: though (alas) wee ſee all Chriſtendome be vp in Armes, beſides our ſelues: and bleſſed be God for our Peace and the Authour thereof. But now, this Sermon, I ſay, being a* Souldier, *and ſo hauing paſſed the Pikes by being licenſed by* Superiour Authoritie; *and I, knowing the good approbation that the ingenuous Authour (my louing friend and kinde Countrey-man) his late Sermon found, firſt, at the Preaching, and after the Printing of the ſame (eſpecially with ſuch as heard it Preached, and read it Printed, that are learned and iudicious) could doe no leſſe then let this enter and paſſe thorow the* Preſſe *alſo, that ſo it may ſubiect it ſelfe to your candide cenſure. And the willinger haue I beene to preferre this* Souldier, *becauſe, if the faithfull Miniſters of the Word be ſo forward (as prayſed be God many are) with their Spirituall two-edged ſword, of Prayer and the Word, and their Pen-Pike, to fight the Lords Battailes in defence of his TRVTH, againſt the enemies thereof: Surely, it were a ſhame for vs that are priuate men to be backward, (nay, I take wee are obliged in Conſcience) to helpe either with our perſons*

Davids Strait' Preached at *Pauls*-Croſſe, 8. Iuly 1621. and Printed 1622.

persons or purses, our Powder or Pikes, to propagate the said Battailes: and certes, he that lives in a Common-wealth is but in a forlorne condition, that hath neither abilitie nor will to helpe one way or other: And so, for my part Satis superq;. *Now let this Souldier plead his owne cause and fight for himselfe: I hope and am perswaded, that none but a Papist dares oppose him: for whom he is prepared to encounter.*

Vale & fruere

H. H.

MILES

MILES MEDITERRANEVS.

The Mid-land Souldier.

HESTER 8 13.

The copie of the writing for a Commandement to be giuen in euery Province, was publiſhed vnto all people, that the Iewes ſhould be ready againſt that day, to avenge themſelues on their enemies.

THat which nature (though voyd of reaſon) and reaſon it ſelfe, though without Religion, doth deteſt, and abhorre, ἐκας ἐκας ἐςω, That which is a deſtroyer of nature, a diſturber of Peace, and ruine of Religion, farre be it from Man in whom alone doe reſide, Nature, Reaſon, and Religion. If any ſhall aske, what I meane by this large Periphraſis, or circumſtantiall Deſcription; I anſwer, in a word, it is Warre. *Bellum*, that *minimè bonum*, that fights againſt this happie Trinitie, from which we receiue this benefit, not onely of living moving, and being, but of our well-being, without which better neuer *bee*. *In nature* what more deſtructiue then the *iarring qualities*, and *ſtrange antipathies*? what better *picture* of *Chaos*, or neerer *kinred* to *confuſion* then that of the *Poet*;

Ovid. Metam. lib. 1.

Vbi corpore in vno
Frigida pugnabant, calidis humentia ſiccis,
Mollia cum duris, ſine pondere habentia pondus.

Quicquid corrumpitur corrumpitur à contrario, and never had the world attained to that perfection which now it hath, but that *Hanc litem Deus & melior natura diremit.*

In policie, what greater diſturbance? turning that ſacred Ditie, *Homo homini Deus*, into that hydeous voyce and baleſull croaking, *Homo homini lupus.* As the members of the bodie were made for one anothers ſervice; As the ſtones in an arched building doe ſupport each other; And as Woman was made to be a *meet helper for man*, ſo ſhould each man be to another, mutually communicating & participating *weale* or *woe.* Which made *Ariſtotle* giue man the title of ζῶον πολίτικον, and not πολεμίκον. And God who gaue man all other happie endowments, as reaſon, vnderſtanding, knowledge, and the like, yet made him *naked*, the firſt, that he might be *helpfull*, the ſecond, that he might not be *hurtfull* vnto his neighbour. In *peace*, the Marchant brings home *wine* and *oyle*, to make *glad the heart*, and *cheere* the countenance of man. In *peace*, the Ploughman *ſowes* in *hope* and *reapes* in *ioy.* In *peace*, widdowes are comforted, and maydes are giuen in marriage. In *peace*, there is no *leading into captivitie*, and no *complaining in our ſtreets.* In *peace*, wee ſit vnder our owne *vines*, and vnder our owne *fig-trees*, eating the fruits of our labours. Oh, bleſſed are the people

Gen. 2. 18.

ple that may liue in *peace*. But *warre* is like cruell *Nero*, that with one blow would cut off all these *heads of our well-fare*, yea, vnpeople the world at once, which God in his mercie and wisedome, hath ordained for a *longer continuance*, and a *better end*. Like *Cain*, it spares not his owne *brother*; like *Medea*, not the *fruit* of her owne *wombe*.

In *religion* (so call'd *a religando*, as making men *to be of one minde*, and binding them togither in the *bond of loue*.) What more *infense* and *offensiue*. In *peace*, we *assemble togither frequently* in the feare of God; in *warre*, we *flie together confusedly* for feare of men.

In *peace*, *Salomon* erects a glorious Temple vnto the name of the Lord; in *warre*, downe goe *the carued workes with axes and hammers*. In *peace*, there is freedome of *Religion*, and *publique calling vpon the name of the Lord*. In *warre*, if we worship, it must be in the *mountaines*, if shelter our selues it must be in the *valleyes*. And whosoeuer can for griefe straine out a *song of Sion*, it must be in a *strange land*. Psal. 74. 6.

Now sith this *three-fold cord*, vpon which our well-being depends, is by the violent snatch of *warre* in danger to be *broken*, though *warre* of it selfe be not *pleasant*, yet it must be vndertaken as *necessary*; and these three like the three *Horatij* must stand vpon their guard, and admit of *warre* as *Moses* did of divorce, for the *hardnesse of mens hearts*, and taste it as *David* and his company did *Shew-bread*, in case of *necessitie*, and improue a thing of it selfe *destructiue* to become *defensiue*. Mat. 19. 8. Mat. 12. 3.

Natura pro nobis ratio pro nostris.

In nature the *Worme turnes againe if trodden upon. Habet & musca splenem & formica suum bilis inest.* The very senseles Creatures and elements labouring selfe-preservation. In *policie* the multitude, otherwise *Bellua multorum capitum* is in war, *turba multarum manuum*, and all for defence of quiet Government. In *Religion*, so wise a Maister as Almighty God had never *taught any mans hands to warre, and his fingers to fight*, if there had not bin a more then lawfull, nay, a necessary vse of it.

Psal. 144. 1.

To come now to the matter in hand, my purpose is not at this time to enter into any *Encomiastick* style of your proceeding in this *Honourable exercise of Armes*; onely vnder these two *Epithites*, that is, *Voluntary* and *Hopefull*. And vnder that name shall challenge my best wishes, that though as yet it be but an *Embrion*, it may liue & prosper and *grow in favour with God and men.*

Schooles of learning vphold an *Vniversitie* that supplies the Church. You, and such as you supply the Campe, and it supports the Kingdome. Pardon me now if in this point of *warre* I shall fayle to *marshall* my words aright, I must say as *David* concerning *Sauls* armour, I am not vsed to weare it, as dealing more with the *Pen* then the *Pike*, and having often lookt an Auditory, never yet an Armie in the face.

1 Sam. 17. 49.

Our warre (if any) is like to be *defensiue* in all probable coniecture; I haue therefore chosen such a Text for this Discourse following, as may yeeld both matter *pertinent*, and *instruction conuenient* for you of this Profession.

In

In the warre *defensiue*, foure things are fit for the Countrey; First, the *warning* of the *Beacon*. Secondly, the *raising* of the Countrey. Thirdly, the *training* of the Souldiers. Fourthly, the *battaile* with the Enemy. All these are included directly in my Text.

1. *A copie of a writing*; there's the Beacon.
2. *A commandement in every Province*; there's the raising of the Countrey.
3. *For the Iewes to be readie against that day*; there's the training.
4. *To avenge themselues on their enemies*; there's the maine Battaile.

In each severall points of Warre, I shall with the better *courage* vtter my minde, and *discharge* my *dutie*, in regard I hope I shall not *shoote at a dead marke*, but speake to those who shall hereby be the further incited in so noble an action, and by spending this little time in the *service of God*, be directed the better how to *serue their Countrey*.

The Beacon; *The copie of the writing*. The *Iewes* were a war-like Nation, excelling and expelling all others. A nation neither *prodigall* of their blood to spend it idly, nor *niggardly* to grudge when their Countrey should call for it, only herein liable to danger, that they wanted *warning* of enemies, and *warrant* for warre; here both these wants were to the full supplied. They were all sold to *be destroyed, slaine, and perish*. Chap. 7. 4. Now that man is most miserable, that is in danger I.

and knowes it not, *to be led as a ſheepe to the ſlaughter*, a day was ſet, a time appointed for a *maſſacre*. *Ahaſueroſh*, a good King, did the *Iewes* a great fa-
Act. 23. 20. vour, *firſt*, like *Pauls* coſen, to reveale this conſpiracie, and *ſecondly*, giues his owne word as an Alarme to haue the *Iewes* readie; for els they might not haue blowne the *Trumpet*, for *warre* without *warrant* is but *Rebellion*, *mother* of *miſchiefe*, and *Grandam* of *confuſion*.

I will not ſtand here to parallel our gracious King with *Ahaſueroſh* (for he hath no match but among the people of God) nor amongſt them but *David* the *righteous*, and *Salomon* the *wiſe*, but herein like to *Ahaſueroſh*, that out of the *aboundance of his heart, his mouth hath ſpoken*, and not onely ſo, but hath in his owne perſon granted, and by his wiſe *Counſell*, confirmed a freedome of practize in feats of Armes, whereby you may with *more ſafetie gird on your ſwords*, and *with more readines auenge your ſelues on your enemies*. You haue *a copie of a writing* from his Maieſtie (a faire *Beacon ſet vpon a hill*) the *waxe* of whoſe Commiſſion, more precious then the *pitch* vpon a Beacon, ſhall giue as faire a warning, and not ſo ſoone goe out. Bleſſed be our good *watchman* of the *houſe of Iſrael*. Bleſſed be our *good Shepheard*, ſo tender of his *little flocke*. Bleſſed be that *prudent heart* and *prouident eye* of his, whoſe deſire is that all his *Subiects* were *ſouldiers* (and more then ſouldiers) like *Cæſars* Armie, every one a Captaine, giuing vs herein the *Poets* wiſh; *Eſto tu Cæſar amicus, nulla ducis virtus pulchior eſſe poteſt.*

Martial ad Domit.

Now

Now leſt any ſhould imagine any *vnneceſſary* action in this ſuddaine giuing fire, to *raiſe the countrey*, who ſeeth not (vnleſſe blind) our *multiplicitie* of enemies, and *multitude* of ſuſpitions? As S. *Paul* concerning his Miniſtery, and the Chriſtians practiſe, affirmeth, that *all that will liue godly in Chriſt Ieſus muſt ſuffer perſecution.* So is it no leſſe ſeene, that all that are *Signiferi*, the Standard bearers of the *Goſpell* of Chriſt, whether *Prince* or *People*, ſhall finde out of the malignant *ſpirits* of implacable enemies, a warrantable and pregnant reaſon to ſignifie vnto themſelues and others, a *neceſſitie of preparation* againſt the *evill day.* 2 Tim. 3. 12.

Now as at the ligting of a *Beacon*, it is wonderfull to ſee the varietie of actions, and geſtures. Some *ſcowring* of their *peices*, others ſhaking their *pikes*; ſome *harneſsing* of their *horſes*; others *whetting* of their *ſwords*, and *bending* of their *bowes*. So ſhould this royall warrant produce in each of this Citie divers effects, according to your divers qualities and conditions; Some there are amongſt you whom nature may ſeeme to haue exempted from ſuch actions as theſe; yet foraſmuch as your defect of ſtrength, is (I doubt not) ſupplied by *multiplicitie* of *experience.* I thinke (and not without good warrant) that the Copie of the *Kings* writing demands a copie of your *countenance*; and though you cannot with the luſty Mariners weild the Oares and Sailes, yet you may as carefull Pylotes ſit and helpe to Steere the Barke. Nor ſhall it be any more diſparagement at all to ſhew your ſelues herein, then for aged *Neſtor* to be

be a Counſeller of Warre in *Agamemnons* Campe. The firſt point that I deſire here to *euince*, and you to practiſe, is this;

1 Point.

That as our ſupreme power (vnder God) is not in this kinde remiſſe in providing, or careleſſe in procuring the meanes of our ſecurities; ſo not any of vs ſhould be wanting to our ſelues in the lawfull, and laudable proſecution of ſo good intendments for King and countrey. I know that if there were *paries proximus ardens*, no man would ſpare a *Ladder*, or a *Buckett* to prevent his owne probable danger; nor can I deeme it leſſe your duties, that ſeeing others are content to beare the *heate and burthen of the day*, there ſhould be ſome proportion on euery ſide; Some as well to giue *countenance* and *maintenance* to them that are at *charge* of *proviſion*, and *expenſe* of *time*; that ſome may not caſt in their willing *Mites*, and others ſtand by and doe nothing. Bee well aſſured of this, that if matters ſhould come to tryall, and *dint of ſword* come to decide our *Countries cauſe*, it is not *plate* or *caſh* that ſhall ſecure vs, not the glory of Shops that can defend vs, nay more, your good Angells will not guard you. In that day will *iron* be of more worth then *gold*; the Souldier though covetous after ſpoyle muſt be tride by this, not *quis ditior?* but *quis fortior?* And whoſoeuer comes to reaſon the Caſe with the enemie, his beſt *Logick* will be to conclude in *ferio*.

It is not the bowing of old men at the feete of the enemie, it is not their craving of pitie, with as many teares as dry age can afford, nor the diſcheveling

veling of their *hoarie hayres* that will moue compassion. Alas, *Warre* hath not so *patient eares* as to *heare* the one, nor so *pitifull eyes* as to *regard* the other; it regards not, that *age is honourable*, but sends it to the graue, not onely *with sorrow*, as the auncient head of *Iacob*, but *cum cade & vulnere*, as insulting and victorious *Pyrrhus* dealt with *Priame*.

It is not the lamentation of the weaker sexe, crying, *Oh spare my deare husband*, or *the fruit of my wombe*; no, let *Rachel* weepe and make never so much lamentation, when her children are dead, her *sorrow* shall liue, if the rage of the enemie suffer *her to survive*.

Is it the walls of our CITIE that defend vs? Yes indeed, if we meane living walls, as *Fabius*, *Hic patria est muriq; vrbis sunt pectore in isto*; or as the *Kentish* men in *William* the Conquerours time, were a *walking wood*. *Sil. Ital. de Fabio.*

Is it the beautie of our Churches and Temples, that shall turne *furie* into *pitie*, or a *furious march* into a *gentle retreat*? Oh, no, *warre is sacrilegious*, and cares no more then *a dagge for holy things*, witnesse *Ierusalem*, whose glorious Temple was not spared, and as if the outward *courts* were not sufficient *fewell* for the *fire*, the *Sanctum sanctorum*, *the holy of holies* was turn'd into a *fiery Oven*, to parch and smother the *tired*, *retired Iewes*. Fortie sixe *yeares in building*, and scarse so many *houres in burning*. Amongst other blessings which God in his mercie hath conferred vpon his Church, this may wee ranke amongst the greatest, that for the

further *edification* and *ſtabilitie* of it, he hath prouided and ſet ouer it, ſuch as may goe in and out before his Saints, *faithfull watchmen*, and true *diſpenſers of his Word*, whereby they may be inſtructed in the true vſe of their ſpirituall *armour*, to defend the *militant* Church againſt the *malignant*, whether they be *principalities* and *powers*; whether the *world*, the *fleſh*, or the *Deuill*; Nor can I thinke it leſſe in the *State politicall*, then a wonderfull bleſſing to haue a *prudent* and *prouident* Prince, in iudgement to *foreſee*, and in wiſedome to *foreſtall*, the *imminent* dangers of his loyall Subiects, to giue *warning* & *warrant*, to fit themſelues with *practiſe* and *experience*, whom God and nature haue alreadie armed with true *fortitude* and *courage*.

Now that we may not ſuppoſe any *raſh* or *vndiſcreet* hand to haue giuen this fire and faire warning vnto vs, compare we in a word our *kingdomes* ſtate with the ſtate of the *Iewes* in thoſe times.

1. *Haman*, a proud Heathen, bearing a mortall, immortall hatred againſt the Nation and Religion of the *Iewes*, malicioufly reſolues, and ſecretly contriues, a fatall and finall blow, whereby the name of *Iſrael might be had no more in remembrance*, Chap. 3. 13. Vpon true notice and intelligence whereof, the King in his wiſedome & loue, loath to expoſe them as ſheepe to the *ſlaughter*, cauſeth his *Courant* from *Shuſhan* with all poſſible ſpeed to be diuulged. And is not here as iuſt a cauſe of ſuſpition and ſeaſonable preuention, as was amongſt them? Haue we not many a proud *Aga-*

gite,

gite, daily plotting and contriving againſt our poore Nation, and Church of *England*, *Infortunatos nimium mala ſi ſua noſſent Britannos*; ſeeking *aut pelle Leonina, aut vulpinâ*, either by *force* and *fury*, or by *fraud* and *ſubtiltie*, to lay our *Ieruſalem* levell *with the ground?* Nor is this *miſchiefe* onely *hatched* in theſe *hearts which are next* at our *proſperity*, but ſeekes to produce it ſelfe into act, by their *fingers which itch* to be working our *ruine* and *adverſitie*, ſo that *Virgills* ſaying is verefied of our enemy; *Si non aliquâ nocuiſſet mortuus eſſet. Deſtinatus eſt dies*, when the *proiect* is layd, the manner ſet downe, and the *day appointed*. Stirre now or never when the *Philiſtims are vpon vs. Vim vi repellere fas eſt*, or *artem eludere arte*, it is time to haue as *quick eyes*, and *nimble hands* as our enemies. *Agitur de gente, de re, de patriâ, de religione*, all lying now at ſtake, how can we but bleſſe his ſoule (whoſe loue like *Ionathans*) *ſhoots theſe warning arrowes*, to giue vs notice to avoyde the *hands* and *Speare* of furious *Saul*. It is enough, that our good *Centurion* will ſay, *goe, that we may goe, and to his ſubiects doe this, that we may doe it*; in him we can require *no more* but *loue* and *affection*, in vs can be required *no leſſe* then *deed* and *action*. 1 Sam. 20. 21.

Is our Nation in danger? can wee *ſee* and be *ſilent*? as *video taceo* had beene no good Motto for a King in his Subiects danger, ſo *video negligo* is vnfit and vnworthie a ſubiect whoſe owne life and well-fare is in the jawes of the mercileſſe enemie, and himſelfe *pars magna mali*. Shall the webbe be toucht, and the Spider not feele? Shall the Tem-

peſt roare ſo lowd, and *Ionas ſleepe*? Our *gracious* and *prudent Prince*, hauing a fellow-feeling of our Calamities, could in his loue doe no leſſe
Ioſh. 1. then ſay as *Ioſuah* to *Iſrael*, *Prepare*. And if any ſhall aske, why our royall *Iehu* ſhould gather *Iſrael*, and march ſo furiouſly. I anſwere. *It is not peace*, nor can there bee ſo long as the *Romiſh Iezabell*,
Pſal. 2. 1. and the Kings of the earth *conſpire and take counſell together* againſt the Lord and his annointed, ſeeking to touch them, & doe his people any harme. Sought they onely to *cut the lappe of our garment*? ſome light and tolerable annoyance, wee could beare it, but our liues engaged. *Pellem pro pelle & quicquid eſt in viro daturus eſt pro vita*, skin for skin
Iob 2. 4. and all that a man hath he will giue for his life; better it is to *raiſe* the *Countrey*, then to haue it *raſed*. Better it is *Principij's obſtare*, and to take notice of danger, then to feele it; if we now be taken tardie, wee may thanke our owne ſloath and cowardiſe, if we will not *dance when we are piped to*; *Counſell* and *ſtrength* are for the Warre, if one bee ſupplied, and the other wanting, the Commonwealth is like a bodie without hands, and a violent *Turquin* with an eaſie blow ſtrikes off the head, even of the talleſt. *Authoritas principis intentio recta iuſtum faciunt bellum*, Regall authoritie and licence together, with a iuſt cauſe, are the things that make Warre to be warrantable. But forasmuch as we find in *politie* that Princes loue not to liue ſuſpected of their neighbours, but rather labour to keepe all correſpondencie with
2 Reg. 10. 15. each other; this muſt be obſerved that *Iehu* ſayd

to

to *Ionadab, is thy heart right? if it be, giue me thy hand*, not els would he admit of his friendſhip; ſo ought all Chriſtian (eſpecially Proteſtant *Princes*) take heed of truſting to the quiet and peaceable nature of their neighbours, leaſt they complaine as once *Braſidas* did; *Prodente me clypeo vulneratus ſum*; as the Foxe ſayd to the Lyon, that indeed, *his tongue was ſoueraigne, but it had ill neighbours*, meaning his teeth; So, the enemies of God and Truth, haue *voices* like the *voice of Iacob*, but *rough hands* like *Eſau*. *Apud Plutarch.*

Yea, but if the *Iewes* were in danger, *Quid tuâ intereſt Ahaſhuere?* what needeſt thou, O King, breake thy ſleepe, or write Letters to poſt into ſeuerall Prouinces? there is no counſell againſt *Ahaſueroſh* indeed; but he may ſay as Chriſt in another kinde; *In as much as ye doe it to one of theſe little ones, yee haue done it to me.* If the glory of a King *conſiſt in the multitude of his Subiects*, how deare ought the conſeruation of that multitude be vnto him? Nor can it be otherwiſe in the *bodie politick* then in the *bodie* of *Chriſt*, that each member hath a *ſympathie* and fellow-feeling of the hurt or iniurie proffered to another; nay, further, if *Dauid* ſuſpected *Abſalom* in *ſtealing away the hearts of the people*; what cauſe of ſuſpition is there when others ſhall endeuour to take *away the life of the Subiect*; their *finis vltimus*, and maine drift is queſtionleſſe, the ſupplantation of the King. Mat. 25. 40.

This *warrant* then and *warning* of his, as it is like the firing of *Ai*, Ioſh. 7. to giue notice to *Iſrael* to fall vpon their enemies, ſo alſo a ſtrong en- Ioſh. 8. 21.

couragement, to second with constancy and continuance so good and hopefull beginnings. If any shall aske, by *what authoritie doe yee these things*, or *who gaue you this authoritie*? You may answere, *Deus nobis hæc otia fecit*, *God* and the *King*; the *author* of our *being*, and the *instrument* of our *wel-being*. Seeing then the *Arke of God* is amongst vs, and the *Man of God* is for vs; let it never be said but *Israel* can afford a *Sheild* and a *speare*, and that *Britaine* shall yeeld some to buckle with the *enemy*, and cramme their words downe their throats that shall dare to *blaspheme the living God*, or offer to violate the *peace of Ierusalem*; *Tunc promptius ibunt si dux sit socius*; Thus much for the *copie of writing*, or the *Beacon*.

II. The training. *To be giuen in euery Prouince.* The mercilesse and implacable hand of Warre, having by GODS permission once prevailed, Iudg. 15. 8. smites a kingdome, as *Sampson* did the *Philistims*, *hip and thigh with a great slaughter*: or as the *Deuill* did *Iob*, *from the crowne of the head to the sole of the* Iob 2. 7. *foote*, or as *Ioshua* did *Iericho*, *man and woman*, *young* Iosh. 6. 21. *and old*, *with the edge of the sword*, never surceasing til the conquered be made desolate as *Sodome* and Isay. 1. 9. *Gomorrah*, *not a remnant left*. So that in this *Tragick scene* of *Warre*, euery one is like to beare a part, as having no exemption at all, either by *remotenes of place*, or *situation of Countrey*. *Nec clausa tramontium*, *nec fluminum rapacitas possit retardare*, Height of Mountaines, nor depth of Riuers can stoppe the resolute *Cariere*, and reuengefull *spirits* of an insulting Foe; the rich are the *harder*

followed

followed for their wealth, the poore the easilier vanquished for *their wants*: and of what degree soever *all is fish that comes to an enemies Net*. In this generall calamitie, as all are like to be *patients*, so all should labour to be *agents*, therefore this *command was giuen in euery Province*, Beacons are set vpon the *maritime* parts of our Land, as being the fittest standings to discover the *Enemy*, and are therefore vpon the mountaines, as most eminent places to giue warning vnto the *mediterranean* parts, but not for vs to run away by the light, and leaue our neighbours, as *Vrijah* was left to the *sword* of *Ammon*, but as *Ehuds* blowing of the *Trumpet*, which assembled all *Israel* to him; so to combine and vnite our selues, as the spirits vnto the heart offended, or the humours to the member wounded, so the *readines of some* is to relieue *the distresse of others*; So here *euery province*, *Cuilibet provinciæ sua est provincia*, euery Country hath his taske.

1 Sam. 11.

2 Indg. 2. 27.

It is a point of iustice. A necessitie of the Countries defence being promised, it were too great a *burden* for a *few shoulders to support*: and vnequall that (if they were able) some should *fight* while others *feast*; that some should lie in *trenches*, others in *beds* of *downe*. The custome of Warre is to call each man without exception (iust occasion being offered) to stand in the office of the *Centinell*, or *pardieu*, euery Companie in order, to *assault*, to *defend*, to *advance*, and *retreat*; he that is now in the *vantgard* to be in the *rereward*, that by this viciffitude euery man may equally *hazard* his *life* and *fortunes*.

1.

It

Mat. 20. 12. It ſeemed a iuſt cauſe of repining of the Labourers, that *they had borne the heate of the day*, and the others had not. But (beyond coniecture) it were vniuſt indeed, that ſome ſhould *whet their ſwords for a fray*, while others *whet their knives for a feaſt*. As all alike doe expect to participate the fruits of a *happie peace*, ſo in equitie ſhould they be content to vndergoe the iſſue and event of a *diſaſtrous warre*. And in this caſe it is required, that *every man ſhould be for himſelfe, and God be for vs all*.

2. *Neceſſitie* (*which never had law*) makes this for one. As our Sauiour ſpeakes of the theife of his comming, and of his own comming (which ſhall Mark. 13. 35. *be as a theife*) that it is vncertaine, *whether at midnight, at the Cocks crowing*, or *at the dawning of the day*; ſo for our enemies, as the time, ſo the place of aſſault is vncertaine; whether our Forces ſhall turne *faces to the right hand*, or *faces to the left hand*; whether the *trumpet* ſhall be blowne in Mount *Ephraim*, or Mount *Gilead*: So is our caſe as vncertaine, what *haven* ſhall giue *firſt harbour* vnto our enemies, or what *coaſt* ſhall feele the *firſt furie* of our foes? Be we certaine of this, they will enter where the *gappe* is *wideſt*, and leape where the *hedge* is *loweſt*. Forecaſting where we lie moſt naked, there to let driue at vs. As ſome of the Captiues in Eighty-eight, confeſſed to haue intended the *Mayden-head* of their Enterpriſes againſt the Citie of *London*, and I thinke, not *pro Mercatura ciuitatis ſed mollitiè ciuium*, thinking them *good Merchants and bad Souldiers*; there muſt therefore be not onely παντοπλία, *compleate armour for a man*, but

but a *compleat army for a Kingdome*; for if in the entrance they ſhall finde ſmall or no reſiſtance, the cry is preſently, *Moab to the ſpoyle*; *let euery Prouince* therefore be *commanded*, that our enemies may *be met in the gate*, for experience teacheth, Pſal. 127. 5. that it is farre eaſier to *repell* then *expell* an inuading Enemie.

Military honour calls for all to be readie. If our 3. Nation be not fallen from their auncient valour, and their ſhining glory ruſted over with idleneſſe and cowardiſe, wee ſhould haue an *emulation* amongſt our ſelues, who ſhould be the formoſt in ſuch glorious Labours, as of old, the *Kentiſh-men challenge to themſelues the leading of all Engliſh Battailes*. What a ſhame it were, ſome to ſweat and ſwelter in duſt, and welter in blood, while others, loue a whole skin ſo well, that they neither haue *art* or *heart*, neither *wit* nor *will*, to lay hand vpon the Sheild and Buckler, the Sword or Speare, for their *Countries* defence, too laſie Lubbers for ſuch employment, and *fit calues* for ſacrifice to *Bellona*, it is well that ſuch indeed may come to be *Equites aurati*, but never *Milites*; for honour & for ſhame prouide, and let not ſuch an indeleble aſperſion come vpon our Nation, that *Engliſh* are fit for no Warre, vnleſſe it were, *Militat omnis amans & habet ſua caſtra Cupido*; let vs *husband* and *increaſe* that *ſtocke* of *Honour* which our Fathers haue *purchaſed* with their *deareſt blood*.

And if any be of that diſpoſition, to liue *poſtis inglorius armis*, let glory and honour caſhiere him, let him haue the curſe of *Meroz*, and the Inhabi-

Iudg. 5. 23. tants thereof, *because he comes not out to helpe the Lord against the mightie*, and *euery Prouince* that shall refuse the *copie of this writing*.

4. *Policie* enioynes it; *Multorum manibus grande leuatur onus*. When *Ioab* and *Abishai* were to fight
1 Chro. 19. 12 against the *Aramites* and *Ammonites*, *Ioab* said, *If the Aramites be too hard for me then thou shalt helpe me; If the Ammonites be too strong for thee, then I will helpe thee. Be of good courage, and let vs behaue our selues valiantly for our people, and the Cities of our God.* If all *Israel* shall arise as one man, saying,
Iudg. 20. 8. *we will not goe any of vs to his tent, neither will any of vs returne to his house*, we shall prosper, but if there shall be in vs the least *backwardnes*, wee shall finde our enemies in most *forwardnes*, and finding vs diuided, will dreame of no lesse then *dividing the spoyle*; when neither *feare* nor *faction* shall make vs wanting one to another, I say to you truely, what was said to *Ahab* falsely, *Goe vp and prosper*. Oh, that there were that courage and consent in vs which was in the men of *Ai*, who to defend their Countrey from the hostile invasion of *Ioshua*, vn-
Iudg. 8. 17. peopled their Citie, insomuch that there was *not a man in Ai or Bethel that went not out to* pursue the enemie. If ours shall proue the *Vnited Provinces*,
1 Reg. 22. 4. and that we may say truely, as *Iehoshaphat* to *Ahab*, *I am as thou art, my people as thy people, and my horses as thy horses*; *Omnes quam cælum tulerit ferremus sortem*, all to drinke of one cup, and partake of one Fortune, is a resolution that will *appalle* the *enemie*, and *availe* the *Countrey*. Doe we not see that the Empire of proud *Ottoman* is *inlarged* in Chri-

sten-

ſtendome, becauſe Chriſtians are ſo *ſtraitned* one to another, and ſo loath to come out in the defence of one another? and ſome of vs may ſay with ſhame, *Cum alij pugnabant maximè, tunc ego fugiebam maximè*, when others are in *fight*, then we are in *flight*. Now cannot I ſee whither a Coward ſhould flee, or where he ſhould floate in the *Barke* of his *private contents*, but that one of theſe foure windes ſhould by a neceſſary (if not merrie) gale driue him into the *maine Fleet*, to ayd his *conſorts*, or that any man, or *Prouince* ſhould be of ſo *dull a ſpirit*, or *poore courage*, as not to awake at ſo lowd an Alarme, and be ſtirred at the ſhrill ſound of theſe foure ſacred ſilver *trumpets*. And if the Lord ſhall ever ſend vpon vs the ſword of *Hazael*, to gleane out any and deſtroy them, I wiſh it may be thoſe that are *Out-liers*, and withdraw themſelues from the Battaile, as if they *were ſtrangers to the Common-wealth of Iſrael*. *Honour* will exempt none but thoſe that haue *faint hearts*; *Iuſtice* lets none goe but thoſe that haue *hard hearts*; *Policie* will haue all readie, but thoſe that haue *falſe hearts*. But for *neceſſitie*, that ſtirres vp the *faint hearted*; Prepares the *hard hearted*; reclaimes the *falſe hearted*; and like an Angells *trumpe*, raiſeth the *dead hearted*; and like lightning ſhines from *the Eaſt to the Weſt*, that *every Prouince* may come forth as the *Starres in their courſe to fight againſt Siſera*. Sofia apud Plaut. in Amph: Iudg. 5. 20.

The third point of Warre, is the Training; *That the Iewes ſhould be readie againſt that day*. Securitie is the mother of danger, and leaue as men as liable to miſchiefe, as ſtrong *Sampſon* bound was III. Iudg.

Iudg. 4. to the *Philistims*. While *Sisera* slept, he was slaine
1 Sam. 26. 11. by the hand of a *Woman*. While *Saul* slept, he lost the skirt of his garment, his *Speare* and *pot of water*. While the *Troians* slept, the tired *Greeks* (else readie to raise their siege) returne, and invade. *Vrbem somno vinoq; sepultam*. *Drowned in Wine, and dead asleepe*, and the Devill alwaies intending mis-
Mat. 13. 25. cheife, acts his proiects most times *when men sleepe*, for then their dreames following their fancie, are altogither of *peace, peace*, and *putting off the evill day*. As therefore the *Iewes* by *patent* addressed themselues, so are all of you, and all that loue the *King*, the *Countrey*, and *Religion*, and though no such specialtie be given vnto them, *Res ipsa loquitur*, and our state wherein we stand makes a *dumbe shew of bidding vs prepare*.

Three things are expected at the hand of a compleat Souldier. First, Good carriage of his person. Secondly, A sufficiencie of Weapons. Thirdly, Competent skill and experience.

8. For the first. I speake to you, marching to the field, as *Calphurnia* did to *Cæsar* going to the Capitoll, onely by way of advise; let it be others charge to order you in the field. I meddle not with your *postures*, but with your *persons*, as thinking these things requisite in a perfect Souldier.

Festus. First, whereas some haue derived the Latine, *Bellum à belluis*, in regard of the *monstrous enormities*, and *brutish carriage* of Souldiers, wee all expect better things of you, as being seasoned with *Christian Religion*, which teacheth, that *honestie must not be put off*, when *armour is put on*, but that men

should

ſhould be as warie of a *wounded conſcience*, as of a *mangled bodie*; *Impurus Turca* (ſaith one) *qui antè & contrà naturam libidine ſævit, in caſtris vt cautè ita caſtè degit*; The very Turks, *Devils in peace* liue like *Saints in warre*; A ſhame therefore if Chriſtians, eſpecially thoſe that profeſſe the truth ſhould herein be faulty, and that *Ieruſalem* ſhould doe that which *Sodom* and *Gomorrah* bluſht at; Remember therefore that you haue alſo an *internall fight*, a *conſcience to keepe* vndefiled, ſtrong *temptations to wreſtle with*, and that you ſhall finde as much glory in *conquering your owne corruptions, as in winning a ſtrong citie*. Remember alſo with what heart and courage can a man looke vpon *wounds* and *death*, the *forerunners* of *Iudgement*, when his ſoule hath nothing but a fearefull expectation of eternall woe, and that it is like *ſooner* and *ſurer* to *find damnation*, then his *bodie buriall*; *Sic ergò viuite tanquam ſemper morituri*, ſo order your liues as thoſe that haue a continuall expectation of death. If it be good for vs that liue in peace, to prouide for the bed of ſickneſſe, it muſt needs be an incumbent neceſſitie to thoſe that beare Armes, to liue in ſuch a minde as they meane to die. Barth: Georgieviz.

The ſecond *poſture* of your perſons, is a *regardant eye to your Commander*; that as the *Centurion*, Mat. 8. *Sayes to one, goe, and he goeth, to another come, and he commeth, and to his ſervant doe this, and he doth it*; So alſo you may in this action forget that your Captaine is any thing els but your Captaine. I remember that of a Souldier of *Auguſtus* 2. Mat. 8. 9.

who when his *enemies* throat was in his power, hearing the *Retreat* ſounded, gaue ouer his violence with theſe words, *Malo obedire duci quam occidere hoſtem*, I had rather ſhew pitie to a conquer'd enemie then diſobedience to a Commanding Captaine. *Democracie* is the *bane* of the *Common-wealth: Anabaptiſticall paritie*, the *poiſon* of the *Church*, and the *Puralitie* of Commanders, the *ſpoyle* of a *Companie*, as *Abimelech* ſayd to his ſouldiers; Iudg. 9. 41. *What ye haue ſeeneme doe, make haſt and doe as I haue done.* So ſhould the Souldier obſerue his Commander, & if this Exerciſe which is but *ludus belli*, were now as ſerious, as time and occaſion may hereafter make it, a preſent *Strappado* would be his pay that ſhould dare to bandie the leaſt word in contradiction of his Commaunder. Your comming is to learne, and if the *Diſciple* take vpon him to be *as great as his Maiſter*, you will *multa agendo nihil agere*, ſpend much time to little purpoſe.

3. The third is, *Mutuall loue*, and *correſpondencie* amongſt your ſelues; doth not diſorder ouerthrow a whole Battaile? Though your counſell be of God, yet if herein yee take not the counſell of *Ioſeph* to his brethren, *Fall not out by the way*, your Company cannot ſtand, no more then a *diuided houſe*, or a *diſtracted Kingdome*. Northerne and Southerne factions, had almoſt brought the *Oxford* Students from *Vada bonum* to *vada ſaxi*, not without great *hurt* to *learning*, and *danger* of further *inconuenience*. I would therefore haue you of this Societie to be like to Bees in the Hiue, that are

are readie to ſting ſuch as with a boyſterous hand ſhall diſturbe them, or their honie-workes; And yet never vſe ſting or violence one toward another. If two Ships at Sea (being conſorts) ſhall be ſcattered by ſtorme from each other, how ſhall one helpe the other; if againe they claſh togither, and fall fowle, how ſhall the one endanger the other, and her ſelfe? If *ſpleene* or *diſcontent* ſet you *too farre from* one another, or *choler* and *anger too neare*, it cannot be but that intendment like *Ionahs Goord*, ſhall *periſh in a night*, if this viperous and hatefull *worme* of *Diſſenſion* ſmite it? As the Dutch deviſe of two earthen pots ſwimming vpon the water, with this Motto, *Fran gimur ſi collidimur*, If we *knocke* together, we *ſinke* together. A threefold Cord is not eaſily broken, how then ſhall a fourefold: of *Countrie*, *Countie*, *Citie*, *Fraternitie*?

Courage and *reſolution*. Valour is an *armour of proofe*, keeping a mans *heart impregnable* in the deepeſt danger, that it can at once *well-come* and *contemne* death; and makes him chooſe rather to ſhew a *mans blood*, then his *backe*, ſo that whatſoever event ſhall attend the *heart* is *vltimum moriens*. Now therefore you (*braue Spirits*) muſt reſolue with an vndaunted *reſolution*, to vndergoe the extremitie of *Warre*; that in your eſteeme and computation, the *bitternes of death is paſt* before you ſhall feele it. Let not *England* beare *three Lyons* in vaine, but be thereby put in minde of that valour of his, that *makes all the Beaſts of the Foreſt tremble*. Let not our Citie diſplay in her Armes, the *Elephant* 4.

phant paſſant *into a bloodie field*, vnleſſe ſhee can ſhew within her Walls, thoſe that dare *wade in blood* for the preſervation of their Countrey, and reſolved with the beſieged *Numantines* to ſatisfie their hunger with the fleſh, and quench their thirſt with the bloud of implacable Enemies. And howſoever, in the field behaue your ſelues as *Achilles*, who was *Hoſtibus haud tergo ſed fronte & pectore notus*, knowne by his face and not by his backe vnto his enemies. That when danger ſhall be, you leaue not your Leaders as *Bions* Souldiers did, in a maſe; to whom their Captaine in perſtringing manner, and exprobration anſwered, *Goe you tell the living that I die fighting, while I report to the dead that yee liue flying.* But rather that *Engliſh* reſolution of a worthie Captaine muſt bee put on, who ſlighting all danger and difficultie anſwered; *I haue but one life to looſe, and that will I adventure.* Let *warre* beat as faſt vpon our *Countrey* as the *ſea* doth vpon our *Land*; let the Maritime parts and Mariners, cauſe the adverſe part to *ſwimme* and *ſaile* in *blood*, while our Mid-land parts ſhall make the place of Their on-ſet and abode, *Aceldama, a field of blood*, and make them beleeue, that the ſonnes of *Anah* dwell *in theſe walled cities*, that when They ſhal thinke *Egregias laudes & ſpolia ampla referre*, to carry away *prize* and *prayſe*, theſe Doggs may returne *couchant* as ever they came *ſaliant*, and leaue no token that ever They invaded *England*, but thoſe marks that ſhall be *engrauen* on their *carkaſſes*, by the *valorous* hand of our *Victorious* Nation.

Catull.

Gueverra de Biont.

Capt. Liſter.

In

In a Souldier is required *knowledge* and *experience, to be readie, &c. Nos numerus ſumus* may *England* truely ſay, comparable for our number to the thouſands of *Iſrael*, but *quantitatis nulla eſt efficacia*, quantitie of it ſelfe is nothing, but like vnto the Citie of *Laiſh*, *A people that were at quiet and ſecure*, how quickly did the *Danites* ſmite it with the *edge of the ſword, and burnt it with fire.* Wee haue a conſtant courſe of trayning commanded, but notwithſtanding, a *good Souldier* would *laugh*, and a *good Subiect weepe*, to ſee a Companie as vnfit for Armour, as *David* a youth was for the Armour of *Saul*; and even ſome whoſe perſons promiſe in ſhew great matters, yet *imbelles* though not *inermes*, fitter for a Mattock, or a Spade, then a *Pike* or *Musket*. And whence is this? but becauſe they vſe their Weapons as the *Athenians* did money, *ad numerandum*, onely to ſhew at a Muſter, and if the Armour ſee the Sunne aboue once a yeare, it is when out of a charitable mind, it is lent out to be ſhewed ſome ten myles off at another Muſtring. 2.

I verily thinke, that the *noiſe of warre* would be as terrible to this kinde of people, as the *voyce of fire* in the night; they would like the *Midianites* run and cry, *a trumpet and a pitcher*: the *confuſion at Babel* was not more vncouth and ſtrange then this; when the people ſhould run all on a heape, as the *Epheſians*, and moſt part not know, what courſe is to be taken; whereas *præmonitus* is *præmunitus*, fore-warned, halfe-armed: and thoſe that haue like *Roſcius* acted their parts in private before, Iudg. 18.27. Iudg. 7.21. Act. 19.

before, feare not in *arenam descendere*, to act the same in the *open field*, which their *industrie* and *generous Spirits* haue before *practized at home*. *Goliah* was more terrible in the opinion of *Saul*,
1 Sam. 17.33. because *He was a man of warre from his youth*. And
Iudg. 20. 16. the *Beniamites* more *victorious* for their *skill to sling stones at a hayres breadth and not misse*; when others who neither know their words of Commaund, their *Postures*, *Files*, and *Ranks*, no, nor the right vse of their owne weapons, are good for nothing, but to serue a Campe, and like a thronged Multitude at a fire in a Citie, stand in the way and hinder those that else would doe some good. Are these Souldiers? Are these *readie?* Yes, *readie to mutine*, *readie to runne away*, *readie* for any thing but what they should be; while the *true trayned Souldier* is as ready to defend, as any shall be to assault; *readie to meet*, *readie to fight*, *readie to die for the defence of his Country*. As Christ therefore said to *all men Watch*, so I say to all whose nature disdaines to effeminate, and whose *spirit* scornes to be dull, or Cowardly; *Be readie*.

3. *Readines* of Weapons fit for the vse of Warre.
Iudg. 5. 8. *If there be not a Sheild and a Speare found amongst fourtie thousand of Israel*; a smaller number of *Philistims* will make *Israel* groane vnder the yoke
Ephes. 6. of servitude; And therefore as S. *Paul* giues a Christian in his welfare, *the whole armour of God*; a *Sword* to offend, a *Sheild* to defend; so in this kind of Warre, we must improue all things whatsoeuer the bowels, or face of the earth can affoord for our defence. The *Aetolians* invented the

Launce.

Launce. The *Lacedemonians* the *Head-peece.* *Baleares* the *Sling.* *Mydas* of *Miſena*, the *Coat of Maile.* *Pentheſilea* the *Axe* and *Clubbe.* *Scythians*, *Bowes* and *Arrowes.* *Powder* was invented by a *Germane*, or rather by the *Devill* and the *Fryer*, againſt a *Parliament:* Such an invention that many a braue *ſpirit* dies by the hand of a Boy, or as ignoblie as *Abimelech*, by the hand *of a Woman.* But ſeeing the fierie diſpoſition of our enemies, vſe this as all others to our annoyance, why may wee not ſnatch theſe weapons out of madde mens hands, & turne them into their owne boſome? Nor can wee be ſufficiently accoutred, vnleſſe wee haue theſe things in *readines*, to reward *Babel* into her lappe *as ſhee hath ſerved vs.* And ſeeing the inſtruments of *crueltie are in their habitations*, let not vs be too ſeeke, & driven to *catch vp the Iaw-bone of an Aſſe*, and thinke with that like *Sampſon* to beat downe the *Philiſtims*, but having a ſelfe-ſufficient Countrie for ſuch proviſion, having ſuch an *Arſenall* and *Magaſine* for *Munition*, let vs vſe thoſe *mettals* of it for *Bullets*, the *ſulphureous ſweat* for *Powder*, that we may *handy* blow for blow in the face and teeth of our *aſſaulting* and *inſulting Adverſaries.*

Iudg. 9. 53.

Pſal. 137.

Iudg. 15. 15.

And why be *readie?* Our Land hath worne the *Laurell* a long time, it hath beene Crowned with *peace* and *plentie*; ſo that in the Noſtrills of ſome, who ſee not a *farre off*, this *voice*, *Be readie*, may ſauour of a ſeditious and troubleſome *Spirit*, why ſhould we *be readie?* ſeeing all is well *alreadie*; yea, ſo had the land of *Iſrael* reſt fourtie yeares, but afterward was oppreſſed by *Eglon*, King of *Moab*; after

Iudg. 3. 11, 12

after that it had reſt foureſcore yeeres, but afterward was by the *Canaanites* exceedingly afflicted and affrighted; *Si modò victor eras ad craſtina bella parabas*, ſaid one to a Souldier, *This dayes Victorie calls for to morrowes combate.* Vnleſſe we had ſome *ſpeciall patent* from God, for our Peace, or ſome *better ſecuritie* from danger, then the faire ſhewes and ſemblances of our Neighbours, we ſhall find our caſe to be ſuch as to make vs like Captaine *Ferras, alwayes bearing armes*, or that of Captaine *Vrijah*, 1 Sam. 11. 9. Sleepe in Tents and not *goe home to waſh our feet and goe ſleepe.* There is then no place for ſecuritie, but we muſt be *readie againſt that day. Pro Rege. Pro Lege. Pro Grege.*

Iudg. 4. 2.

Parænt. Treatiſe to Europe.

1. Elizabeth.

Be readie; Pro Rege. Our famous Queene, of happie memorie, having with an auſpicious and heavenly-proſpered hand, bowed the necks of her inſolent and outragious enemies, they that *feared* her in *warre*, *envied* her in *peace*, having alwayes *hearts*, though not *hands*, againſt her privately, virulent curſing her *in their hearts.* Semblable, our moſt happie and gracious *King* comming into our Land, and reviving our els-*bleeding hearts* and *hopes*, with a full and free eſtabliſhment of *Religion* and *peace*, hath found the *Crowne* of *England* to be lined *with thornes:* His perſon ſo *environed* with *dangers*, and ſo *beſet* with *cares*, to *avoyde* the one, and *vnder-goe* the other, is *Onus Ætna gravius*, too hard a taske for any but *Salomon* to vnder-take. His enemies ſwelling with pride, and burſting for anger, to ſee his *peaceable entrance*, & *proſperous government. Be readie* therefore

fore for his ſacred perſon. Be readie for the *breath of our Noſtrills*, that it be not ſtopped. Be ready for the *light of Iſrael*, that it be not *quenched*. Be readie for our *Shepheard*, that he be not *ſmitten*; the firſt, is *death*; the ſecond, *darknes*; the third, *confuſion*. Be readie for Him, who is worth ten thouſand of Vs. Be readie for him whoſe righteouſneſſe and judgement, makes *Religion* to *flouriſh*, and *abundance of peace*; whoſe *loving-kindnes*, makes glad the hearts of his true Subiects. Be readie for him whom God hath *choſen* to be over vs; for him, I ſay, whom *God marked*, and the *world admires*, for *royall education, learning, and iudgement, beyond all expectation, iuſt-merciſull beyond compariſon*. Be readie for him who inſatiablie *thirſting for truth*, is the onely and firſt Chriſtian King that ever wrote ſo much againſt the falſhood, and abhomination of the *Romiſh Church*. Oh, happie graces met in one *ſubiect*, no leſſe then a *King*; & yet, O ſtrange, theſe royall endowments will not guard him, but his enemies dare (as if they would fight againſt God) lift *vp the heele againſt him*. Be readie therefore, *be readie*, like *loyall Subiects*, to *guard a royall King*. Be readie to *take off the head of any Dogge*, or *fowle-mouth'd Curre*, that dare but *ſnarle* or *barke* againſt our *ſacred King*. Remember what *Iſrael* did to *Ioaſh*, *to ſtand with your weapons in your hand, & he that commeth within the ranges Let him be ſlaine*; Suffer not our Βασίλικον δῶρον, the moſt famous King that ever God gaue vs, to be expoſed to the leaſt danger, though it be prevented with the loſs of your owne liues. Remember that famous acti-

2 Reg. 11. 9.

Relation of *Maſſacr.* in *France*, *Reg. Carol.* 9. pag. 287.

on of *Devin*, a French Eſquire, at the ſiege of *Rochell*, who diſcovering a Souldier, levelling his Harquebuze at his Maſter the *Duke* of *Anion*, ſtepped before the *Duke*, and was ſlaine himſelfe, as the Hiſtory relateth. A hiſtory worth relation, an *action* worth *imitation*; For if a Subiect ſhall perpend, how many ſhall depend vpon the ſafetie of *one*, how many muſt prize their liues and fortunes at a lower rate then that *one*? I ſuppoſe, that if there were in our, or any other Citie, layd vp the whole ſtore or proviſion, for *maintenance* and *munition*, of the whole Land, that in a time of *warre*, or *rumour of warre*, all would thither flocke, as to their mine *aſylum* and *refuge*, to defend it, and be defended by it, though in the meane time, their *private eſtates* were expoſed to all manner of hoſtilitie and violence. And when God hath ſtored vp in one *ſacred Perſon*, our *liues*, our *liberty*, our *peace*, our *plentie*, wee muſt reſolue for our ſelues, *Let the Lord do with vs what ſeemeth him good*, but for *Him* we will *pro aris & focis dimicare*, *We will be readie in Armes, reſolute in our actions; we will hunt out danger, and riſle her diſmall habitation, before our bleſſed King ſhall ſit downe vnder the ſhadow of her curſed wings; and when our duller ſpirits ſhall ſound a baſe Retreat, or lead vs an ignoble flight, we will blow the Trumpet, and cry with one accord, March valiantly, and be readie, for God and the King. Regis ad auxilium quiſquis componitur Anglus.*

2. *Be readie*; *Pro Lege*; It pleaſeth God ſomtimes (whoſe *wiſedome* muſt be our *rule*, whoſe *will* our *ſatisfaction*) to ſuffer moſt famous Princes (whoſe

liues

liues are moſt deare in the eyes of their Subiects, whoſe *deaths are moſt precious in the eyes of the Lord*) for the ſins of their *people to be made a prey to their enemies*. King *Iohn* was poiſoned by a Monke of *Swinſtead*. *Henry 6.* Emperour, poiſoned by a *fryar* at the procurement of *Clemens* the fifth; *Henry* the third of *France*, by a *Dominican* Fryar; and the fourth *Henry* of late by *Ravillac*, a barbarous aſſaſine. Theſe by ſuddaine acts and private conſpiracies. And was there not a moſt *helliſh* and *hellbred* conſpiracie againſt our moſt gracious King? not onely to haue *put out the light of Iſrael*, but all the *burning tapers of the King dome* (which the Lord in his infinite mercie to our Land did prevent) had not the *Lord beene on our ſide*, but that it had taken *effect*, (*O curſed effect, O mercifull God*) as it did not, whom ſhould we then haue ſought for, *Pro rege?* there had bin none? *King, Prince, Duke*, all had beene taken *from our head. Pro Regina*, Alas Queene *Anne* (now dead in peace) had then bin murdred, and our then hopefull, and now fruitful Ladie *Elizabeth*, caught vp by thoſe *hunters of men at Duns-more*. Why then we muſt haue beene *readie, pro lege*; and haue fought as the *Hollanders* did at *Gibraltar*, when their Admirall *Hemskerk* was ſlaine, for deſire of *revenge*, and the *honour of their Nation*.

Caxton.

5. November. 1605.

Ioh. Franc. Petit.

They that intend to ſupplant the *Defender*, are no friends *of the Faith*; and they that maliciouſly prevaile in this kinde, not being *Pro rege*, I cannot ſee, but that their deſignes ayme at no leſſe the *violent repeale of the lawes of God and men*. And having

having their *ghostly Father* to second them, with his power *Ecclesiasticall* & *Civill*, will turne all the Christian world in *antiquum Chaos*, and miserable Confusion. I beseech you therefore as *servants of the Lord*, & *members of the Land*, to *be readie against that day*. For matters of *policie*, remember the *Kentish resolution*, *either to liue free, or not to liue at all*; and sith God hath blessed vs with so many good *Law-giuers*, vpon your liues suffer not a Conquest by a forreine Enemy, to make vs inferiour to the *Medes* and *Persians*, whose *Lawes alter not*. *Omni malo peior servitus*. *Quem Iupiter odie hunc seroum facit*. Of all things, and aboue all, *Be readie* to maintaine our nationall and accustomed *libertie*.

Apud. Plant. in Amph.

But sith these matters concerning our civill *being*, are but *Mint* and *Cummin*, triviall in respect of the greater matters of the Law. I know you will *be readie against that day*, to prevent the setting vp *of the abhomination of desolation*, (*let him that heareth consider*) if our *lines* ought not to be *deare* vnto vs in *regard of our gracious Soueraigne*, our *soules* must be *meaner prized* then the glory of God, therefore *be readie*. *New Lords bring in new lawes*; and if ever mis-fortune (that *vngentle Tercell*) hover over vs, we shall find vpō her *Vervels*, this name, *S.P.Q.R.* those that are *literate* vnderstand it; & you whose *Swords* are now in your hands, expound it thus; *Sedes Petri Quærit Ruinam*, in plaine *English* thus; *Secret Plotting Quicke Revenge*. Secret in plotting our ruine, as if they would *blow vs vp*, and yet not very *quicke* in revenge; for his *Holines* hath owing to him ever since Eightie-eight, a summe of

Senatus Populus Que. Rom. Sancte pater quidrides?

Retrorsi. Rideo Quia Papa sum.

of money, no leſſe then halfe a *million*, proffered & paid by his predeceſſor, *Sixtus Quintus*; & had not the tolerated *Stewes* brought in ſome large revenew, he could ſcarſe haue forborne his money ſo long. *Be readie* you Souldiers againſt ſuch a day, when your enemies will endevour to make your *freedome* a *thraldome*, and waſh your *libertie* with a ſtrong *water*, to make it light, or even clip it with *Ignatian ſheares*, to make you *deſpiſeable to the world*, or *ſervile to your Enemies*; Put on the reſolutiō of the beſieged *Rochollers*, to *preferre a iuſt warre, before a ſhamefull and ſuſpected peace*. God calls you, the *King* allowes you, the cauſe encourageth you, the Countrey commends you, therefore *be readie*. *Hackluyt.* Anno 1573.

Be readie. Pro grege. He that laies the Axe to *the root of the tree*, never meanes to haue the *bodie* or *branches* proſper; He that *ſmites the Shepheard*, intends that the *flocke ſhall be ſcattered*; He that vndermines the *foundation*, never deſires to haue the *building ſtand*; He that ſtrikes at the *head*, intends the *ruine* of the *bodie*. Now therefore *danger lies at your owne doores*, and will ye not then be *readie againſt that day*. Whatſoever a foe may pretend, as *libertie*, or a better *being* to the Conquered. Remember what the *Duke* of *Medina* ſaid, that, *if he had prevailed, his ſword knew not how to make a difference betwixt a Proteſtant and a Papiſt*; if then the Dogge barke at the houſhold, what ſhall ſtrangers looke for? *God helpe them, and teach them to helpe themſelues*. If rather then looſe their Game, they will ſhoot at *Pigeons* from their owne *Doue-coat*, beware the ſtrange *Foule*, that differ in *qualitie* and *colour* 3. *Replic.* of ſecular Prieſts. Fol. 52.

colour from them. Be ſtrange therefore, & be bold for *Sions* ſake, and for your *owne*. Ioine your *hearts* and *hands*, for the *King*, for the *Law*, for the *People*.

And now, giue me leaue a little, that as hitherto I haue ſaluted you as *members* of the *Cõmon-wealth*, to double my *Charge*, and giue you a *ſecond volley*, as Citizens of this Place, whom I truſt I ſhall hereafter cõmend, for your worthy proceedings. Two things there are, that may ſeeme to haue beene a ſufficient *remora*, or hinderance to this *prayſe-worthy* Exerciſe, and Enterpriſe, namely, *little danger*, and *little Companie*.

1. For *danger*. Of all the Cities in *England*, we haue moſt reaſon to *ſooth* vp our ſelues with ſafetie, as being *Mediterrane*, ſeated in the *heart of the Land*, & aboue fiftie myles diſtant from any part of the *Sea*, and therfore ſure to *heare* of danger before we *either ſee*, or *feele it*. Shall this *diſcourage* you? no, it ſhall *commend* you rather; for your loue, in being readie to helpe your oppreſſed brethren; & your *wiſedome* in diſcouering iuſt cauſes, to make you ſtand vpon your Guard. For who ſeeth not? (vnles he look thorow the *ſpectacles* of an *Italianated Engliſhman*) that we haue thoſe at home, that would *clamare & acclamare*, *Cry out* and *countenance* our enemies, and lift vp their voices, like the Sonnes of *Edom*, *Downe with them, downe with them even to the ground*, ſo that no ſmall ſtrength muſt be employed for the *repreſſion* of *domeſticall broyles*, as well as for the *repulſe* of *forreine inuaſion*. Can we tell how ſoone the *Devill*, and his partners may take another *Vault*, & plot a *ſecond part* of *villany*. This Citie did once entertaine the noble *Daugh-*

Pſal. 137. 7.

ter-

ter of our *royall King*, for her defence and ſecurity; why therefore ſhould not you (whoſe mouths ere while gaue ſuch an *Hoſanna* of well-come to our gracious *King*) be ready in time of need to change your tune, and cry with as true hearts and willing minds, *For God, and for King* IAMES. Anno 1617.

For your *paucitie*. As *Eliab*, becauſe the *elder brother*, and the *properer man* diſdained and diſcouraged little *David*, for comming *downe to ſee the battaile*; ſo, I doubt not, but many a one will ſay in ſcorne and deriſion, *What, is Saul amongſt the Prophets? Couentry* amongſt the Souldiers? *Enuie*, why not? Why ſhould not we caſt ſomewhat into the *Lords treaſury*? and helpe to fortifie the *walls* of *Ieruſalem as well as our neighbours?* What though the *vintage* of *Abiezer* be not like the *gleanings of Ephraim?* And our *Zoar*, ſmall in compariſon of greater Cities? are you therfore to be condemned of pride, or folly? ſtill I commend you; they haue *Artillery men*, ſo haue we; *Shame may compell a multitude*, but *honour and vertue leads on a handfull*. Goe on therefore in the name of God, that *poſteritie* may bleſſe you for theſe good *beginnings*, & your *neighbours loue* you for your *better proceedings*. If you ſhal haue obiected vnto you, that you are but others *Apes* in imitation; Aske them, if *London* did not imitate *Antwerp*, & tell them withall, that there liues amongſt vs one, who did (if not *giue life*) yet *reuiue* the *Artillerie-garden of* LONDON. You are for the moſt part, *Tradſmen*, God proſper your endeuours; I wiſh you good ſucceſſe in the name of the Lord. Now through the tender *mercy* of our God, *eate the labours of your hands*. Oh, well

2. 1 Sam. 17. 28.

Iudg. 8. 2.

Mr *H. D.*

are you, and *ever happie* may you thus be. But as you imitate the *mellification* of the *Bee*, beare you also a *sting* for such as thirsting for *gold*, or *blood*, shall molest you. As *Moses* wisht, that all the *Lords people were Prophets*; so wish I from my heart, that all King IAMES his Subiects would *practize to gaine skill*, and skill to *put in practise* whatsoever may be for the *defence* and *honour* of our Nation. Let this therefore be your private care, that looke what time others spend *ludo & tessera*, in vnlawfull (if not vngodly) delights, you may spend in the *practise* of *Armes*; or as *Alexander* spent his time, in reading *Homers* prayse of *Achilles*, that by the one you may be *skilfull*, and by the other *encouraged* to the performance of your new & honourable Cal-
Luk. 14. 31. ling. Never vndergoe the check of the *foolish builder, that began and made not an end*; or come in like March, *Lyon-like*, and goe out *like Lambes*. A Peice *well charged*, and *ill mannaged*, recoyles with more violence in his bosome that *presents it*; and this action, so well begun, and ill continued, shall redound to the indeleble blot and disgrace of the first Authors and actors of it. But I speake not this as misdeeming of your worth, or doubting of your resolutions; but only to set before your eyes a *Pillar* of *Remembrance*, that you be not like the Children of *Ephraim*, which being *armed* and *car-*
Psal. 78. 9. *rying Bowes, turned backe in the day of battaile*. If our most royall *King* be in danger, will you not *be readie against* THAT *day?* If our *Lawes* and *liberties* lie at stake, *at like to be lost*, will you not *be readie against* THAT *day?* If *Cõmon-wealth* be in danger of a *common woe*, will you not *be readie against* THAT *day?*

But

But if it ſhall be demanded, what we of the *Clergie* ſhall doe in That day? I anſwere. When *Ioſua fights, Moſes* will *pray*. Doe but you keepe off *Sanballat* and *Tobiah*, and we will build the *walls* of *Ieruſalem*; or as *Ocham* ſaid to *Lewes* the Emperour, *Defend vs with your Pikes, & we will defend you with our Pens*. Would not the *Students* of *Paris* haue ventured vpon the Queenes anxiliarie Forces in *France*? And ſurely, had the *funerall rites* of the famous, Sir *Philip Sidney* bin duly performed, *Mars* and *Mercury* ſhould haue bin the *chiefe Mourners*, as one, in whoſe death, the glory of them both was much *eclipſed*. As now we pray, that *the God of peace* may be with *you*, we wil then ſupplicate, that *the Lord of Hoſts* be with *you*, and *the God of Iacob be your refuge*. And thus I come briefly to the fourth and laſt point of *Warre*.

Exod. 17. 11.

Tritenhem. in *vita Ochami.*

Pſal. 46. 7.

To be avenged on their enemies.] Almightie God, *from whom commeth euery good and perfect gift*, neuer gaue any man *wiſedome* to *defraud*, or *ſtrength* to *oppreſſe his brother*. If a Subiect ſhall be *readie*, as *Abſalom* for rebellion, or as *Simeon* and *Levi*, to fight vpon priuate quarrels, or as the yong men *to thruſt euery man his ſword in his fellowes ſide*, all this is but *armata nequitia*, armed impietie; but here is the end of all *readines*, and the marke which *lawfull warre* aymes at, *to be avenged on their enemies*. It is well knowne, that our *Engliſh* nation was neuer ambitious or quarrel-ſome, neuer ſeeking by indirect Courſes to enlarge their Territories, or draw the bloud of their neighbours; for (God be bleſſed) it is *Inſula fortunata*, *abounding* in it ſelfe, and *wanting* nothing, but *thankfulnes*. But if the *lot*

IIII.

Gen. 34. 25.

2 Sam. 2. 16.

of our inheritance, and the good *land* which God hath giuen vs, cannot be held by any other *tenure* then the *sword*, and that when wee would liue in
Psal. 120. *peace*, our *enemies make themselues readie to battaile*. Now I say, Cease off your *March*, and sound *Alarme*; *Advance* & *Charge brauely vpon your enemies*. *In hos convertite ferrum*, bend your Swords vpon them, flie stoutly vpon them, as *Sampson* vpon the *Philistims*; set all private causes aside, and with one consent *avenge*: that *war* shal ever be *happie*, whose revenge is *iust*, & hath God the *avenger* to be a se-
Lucan. 1. cond in it, *Causa iubet melior superos sperare secundos*.

Vpon your enemies.] Not vpon your friends and Country-men, vnless your Country-men be none of your friends, and you must be friends, vnlesse they be enemies of the Countrey. The private grudges of *Vrsini* & *Columnenses* cost *Rome* much
Les ombres des defunct Sieurs. pag. 46 trouble. The houses of *Villemor* and *Fountaines* in *France* shed much bloud; And those (now happily vnited) *Roses*, were both made *redde* with royall blood of *Yorke* and *Lancaster*. Oh, never may this *land* mourn againe vnder such disasters, or groane vnder so heauie a burden, never let our hands be embrew'd in the bloud, but of those that are the Enemies of *God*, of our *King* and *Countrey*.

2. *Your enemies*.] Whether *home-bred flatterers*, or *forreine foes*. When their in-bred malice breakes out into *hostilitie*, *avenge*. For the first *ranke* of them, they may speake faire & promise much, but their *Cloakes* are lined with *Fox-furre*. Inwardly *they are ravening Wolues*; and *when by their fruits you know them*, if you find a *Traytor*, *downe with him*, though *he* be *one of the twelue*. And as for *forreine Invaders*, those

thoſe *thornes from whom we never looke for Grapes*; thoſe people from whom we never can expect a *ſound peace*, let not your eye ſpare, or pittie them; for *bleſſed ſhall he be, that ſhall reward Babylon as ſhee hath ſerved vs*, yea, though he proceed ſo farre in his *revenge, as to daſh their infants againſt the ſtones*. It is farre better to laugh at a *headles foe*, then to weepe for a *headles Common-wealth*. Pſal. 137.8.9.

Your enemies;] For they are Gods enemies, and a valiant *David* muſt reſolue, *I hate them, O Lord, that hate thee, and will riſe vp againſt them that riſe againſt thee; for I hate them as though they were Mine enemies. God* and his *Truth* find but few friends in the world, but enemies *nũberles, as the graſſe of the field*. Let it therfore be your parts to be *zealous for the Lord of Hoſts. Beat them as ſmal as the duſt before the wind*, or *as the dirt in the ſtreetes, that they may fade away & tremble out of their cloſe places. It is God that avengeth you, and ſubdueth the people vnder you*. 3. Pſal. 139. Pſal. 18.42. & 45.

To be avenged.] He that is of *Lamechs* reſolution, to ſlay a man in his furie, ſhall haue *Lamechs* curſe to be *avenged ſeaventie-times-ſeaven-fold*; and hee that is of a *Simeo-leuiticall diſpoſition, in his anger to ſlay a man, and in his ſelfe-will to digge downe a wall*; *Let not my Soule come into his ſecret, nor my glory bee ioyned with that aſſembly*, but I will *curſe his wrath as fierce*, and *his rage as cruell*. But if there be *læſa patientia*, it is not vniuſt to turne it into *fury*. If we may iuſtly complaine with *David*, *They runne and prepare themſelues without any cauſe of mine, O Lord God thou knoweſt mine innocencie*; *Non ſinite equitare inultos*, let *vengeance* fall as thicke vpon their accurſed heads, as the *ſtones* at *Bethoron* did vpon the 4. Gen. 4. 23. Gen. 49. 6. Ioſh. 10. 11.

Cana-

Canaanites. Feare not if the Lord deliver them into your hād, let not a man of them ſtand before you; Make them and their Princes like *Oreb* and *Zeeb*, yea, make all their Princes as *Zeba* and *Zalmannah*.

2 Reg. 13. 19. And when yee haue once begun, if you ſmite not often, I will be bold to reproue you, as *Eliſha* did *Ioaſh*, becauſe yee ſmite not ſo as to *conſume them*.

1605. We cannot be ignorant, how when time was, the enemies of our Land, could all be *readie to avenge* themſelues on the place where, & the Perſons by whom they thought themſelues wronged: Looke now what meaſure they would haue meated vnto vs, let them haue the ſame, *preſſed downe, and running over, even ſeaven-fold into their boſomes*, that their owne *miſchiefe may fall vpon their heads*, to the ruine of Gods enemies and ours, and the eſtabliſhing of a ſetled Peace in *Church* & *Common-wealth*, that *peace may be within the walls, and plentie within the gates of Ieruſalem*.

But now, time compels me to ſound *a Retreat*; If my Diſcourſe haue beene too *tedious*, pardon my *loue*; if too *ſhort*, pardon my *lunges*; if *impertinent*, blame my judgment for ſpeaking it; if *pertinent*, I blame you, if you practiſe it not. The God of *peace* ſend vs *peace* at home, though it be bought with *warre* abroad. The Lord of *Hoſtes* arme vs againſt all our *Enemies*, both of *body* and *ſoule*, that we may conquer both; And the *Lord* of his mercy grant

2 Tim. 2. 7. vnto vs to *fight a good fight, to finiſh our courſe, and keepe the Faith, that hereafter we may receiue the Crowne of righteouſnes, which the Lord hath layd vp for all that loue his appearing*. Even ſo be it, Amen LORD IESVS Amen.

FINIS.